M 2588

Group IV

Westtown

Saturday, June 28, 1975

MR. NYLAND: So, we will have questions and answers. But before that, you know, we talked about special kind of meetings. I think we will start next week. There are a few who would like to undertake that particular aspect. I hope it is clear what the meaning is. Someone in the group is interested to find out what he knows about Work. And he would like to express that to a group of people who would like to come and talk with him. It's going to be in the nature of that kind of discussion. I like to call it: lecture-talks. Talk about Work and one's own experience, exchange ideas. It can be just one talk; no necessity to follow up on it. It doesn't have to be regular. It is an exercise in exchange. It doesn't have to be the same audience. I hope there will be selection possible of several people who would like to undertake that as a, as a task for themselves to find out what they really know, in the presence of others, who also would like to find out what the lecturer knows, besides what they, themselves, know. And no further fuss; and no fear. It is just an ordinary discussion on the subject of Work, like we would discuss almost anything that you are interested in. The emphasis of the interest is, of course, specific. The same way, if you would like to talk

about politics, or about unemployment, you also would have ideas and opinions, and perhaps, even solutions. And maybe at times you would like to argue; or to fight for it; or base it on some references that you know about, the reference being Gurdjieff. Or what we have talked already about, for many years, testing each other, bringing the level of a discussion up to a point where it is of interest to anyone who comes to such a lecture, and goes home with inspiration. That's all that is needed. A letting go of ordinary personal affairs, and seeing each other as an exponent of Work, and ability to talk about it, that of course is the difficulty - ability to talk. It means that you have clarity about what Work is about, what your own experience is, and the necessity to formulate clearly. These things are difficult because you're not used to it. You're not familiar enough with the aliveness of Work within you, that it has become a daily occurrence. And I feel that this might help, really to exchange on a very good level with each other, with enough interest and without too many holy faces. Just be as you are, as you would talk about the care your grandmother gave you when you were young. Or certain things that you have experienced which were serious for you, and you would like to talk about it.

You see, I think, more and more, Work has to become alive among us in this group. And it will give opportunities for those people who are new, so that they don't have to come to Thursday. Thursday will remain what I intended to make. It isn't that, as yet. I explained it on Thursday. But now we will have different other groups starting, by putting it on the bulletin board, or a person who would like to arrange for it, make sure that he has the room, and the time - whenever it is convenient for different people; asking his friends, and maybe enemies; wanting to exchange. I say, only

once, maybe. Maybe then he or she will know. And maybe it can be continued. And there will be people who can select who they would like to go to. There is no pressure. There is no necessity for anyone to come to such meetings unless you wish. Then perhaps it could become exploratory, trying to find out what is the value for yourself. And if you don't like it, don't come. I say again, there is no pressure. You must be entirely free to explore your world. You have to find, in your world, sufficient information to satisfy you. If Work itself and the discussion of Work doesn't give that, if it doesn't satisfy the principles of your life, then Gurdjieff, or the way we talk about Gurdjieff and ALL AND EVERYTHING may not be for you. If you want to explore - adventure - find out. As long as you're not in danger. Don't lose what is already there, particularly when it is tender. And it may be very sensitive. But all the time, whatever your interest may be, have in mind why you are living. And what you want to extract from life, wherever it is given in a certain way, anywhere on this world, on this Earth, that you have a right to find out and build up what is satisfactory for your life, in order to continue to live with whatever prospects there are, whatever perspectives you would wish, and whatever you feel is necessary for a development of the spiritual aspects of yourself. Because if they don't exist, you can compare it, let's say, to mountain climbing. There are also schools for that in Yosemite Valley, for instance: how to learn how to climb. And of course it's interesting, particularly when you can accomplish it. It's a little difficult sometimes and maybe a little dangerous. But at the same time, it is an adventure.

You still are a little bit affected by, what I call, Mr. Contagion. EST contagion. It seems to influence, still, some people. Go ahead and find out. For me, it is like mountain climbing. It is

just a little physical effort. If one really is alive to oneself, and you know what is the necessity for the responsibility of taking care of yourself, you know it's not your physical body, and you know it's not your relationship with other people. It is a relation of yourself, something within you, that we call the beginnings of one's inner life; and the necessity, to a certain extent - preparation for the possibility of how to meet conditions in life in the right way, and to extract from it whatever may be necessary for your own development.

Life is given to a person on Earth, as a Karma, which you have to eat. Every time that you have any kind of experience, it is part of your Karma. It is partly made by yourself, the way you are, physically or psychologically making adjustments to whatever is given as an experience made by life giving it to you, and life existing on this Earth with which you're in contact, and to which you react. But you have to see that each day there is a chance for food. And then it is a question for each person to find out what can he extract from that kind of food. Sometimes you don't want to eat it. Sometimes you have eaten and you say, that's not the right kind of a restaurant that I want to go. I'm not going there anymore; it's not for me. I'm going to find out someone else who can feed me in the way I want to. Until finally you do discover that it may be necessary to have a little bit of something that is not always too palatable, but maybe useful, because your Karma is going to be dished out in a variety of different ways - not always to your liking, Perhaps, you might say, it's a result of an unconscious existence on Earth, and it may be that you cannot get away from it because you happen to be here. Therefore, you must take what happens to come, although for some time you may be able to get out of the way of it, and shy from different things that you don't like, and then select the line of least resistance. And whatever it is that

you are interested in - it's all your affair. You build your life, and in that process you build something that you will call your conscience. And I hope that, in accordance with the rules of that kind of conscience, you will be able to live. And you will meet your death; you will meet the conditions leading up to it. You will find out that there is perhaps more to that Karma than you originally planned for. And perhaps certain things are given to you which you have to meet, because there is some necessity required of learning and understanding of what this life is worth, and why you happen to be on this Earth. It depends on your philosophy. If you want to consider thought, and the way you are attracted to certain things, and what takes place in your brain, and you want to make your own philosophy, you're quite welcome to it - provided it equips you; it equips you for the future of yourself having in mind the possible development of that what is, at the present time, still potential. And so each kind of adventure that you go into, you must look at from the standpoint, how much is the value for me in my growth? And you have to have an open mind about that. Because you must make such decisions - not other people. You must be willing to be trained by yourself. You must find out what is of the greatest value to you. Not what someone else is going to give you. Naturally, when you climb a mountain, you will have to deal with the mountain itself. But your affair is to acquire dexterity in climbing it. What is there as experience in all different aspects of one's life that is useful, like when you eat something, it becomes not only palatable but digestible, and that can leave then within you a certain residue which again can be used for the furtherance of your growth. Because if Karma is eaten, it will give nourishment to the different cells. And if it is eaten willingly, when it is difficult to eat it, something will develop which otherwise does not

develop, as a result of going against the grain. And, having friction in your life, you will be furnished with extra energy which can be used for that what is really more important than just ordinary laissez-faire.

And so I think the person who starts to grow up has to make constantly decisions about how to spend his attention, and his energy, and what is given to him as his life. And constantly keeping in mind what is that what I will receive, from whatever I want to pay for it. And if that, as a payment, is too much from what you get, you have to remain honest about it, and say: no, it is not for me. Like many times people must come to Gurdjieff, and simply say, after a little while - no. He has nothing to say to me. That's not the way I feel my life ought to be, and therefore I will have to leave. You must be honest. Don't say because people force you or tell you that it is right and whatever. You must have your own experience and, based on that what you think is right for the furtherance of your own understanding. And when Gurdjieff cannot give it to you, then don't bother about him, leave it. If you are esoterically inclined, find it somewhere else. But find it, because it that's important.

You have to find certain things in this lifetime, because if you don't find it, don't find something that is of importance, I'm afraid you will have to repeat your life. There is a very definite reason for existing. And when one comes to the conclusion that this is now a life I must live through in order to obtain from it something that will make me free, then the attitude towards wishing to live is quite different. And then I want to select that what is most efficiently giving me that what I really need for that development for freedom, ultimately wishing to become that kind of a soul -

if that is your aim. And again your philosophy has to be adjusted to that. Even if it has to go through a variety of different concepts about reality, and that what is non-real; and what is non-dimensional; and what is absolute; and what are the different meanings of so and so's who said this and that before you' and your reading, and quotations, and all the rest that goes with it. Finally, there is one thing. That is your own life, your philosophy, the way you live - not the way you talk even, or the way you happen to feel sometimes. The way you are in relation to other people, the way you are as a human being, the way you have to face that particular problem at the end of your life. And you must extract whatever you can from everywhere, of that what is valuable for yourself to be able, I say to utilize it to the greatest extent while you are alive now, in order to avoid, that maybe you have to repeat a little bit too much. In the end, it doesn't matter very much. Because really, you can live any way you like, and whatever there is written up as your Karma in which you may believe and perhaps you don't want to believe in it, then, you might say, non-believing makes you free from it. You will have to face that. That there is the possibility of not wanting to do anything of this kind, and waiting until you die, and then hope that it will be given to you the same way as a certain life was given to you when you were conceived. But, perhaps, that is something that is not very good in your own philosophy and it may not - it may not leave you asleep. Maybe there is that little Anulios that wants to wake you up and tell, don't be foolish. Use now what you can. Do what you can to eat whatever you can extract from it, so that you don't have to eat that again, and that you can continue the progress of really growing up and becoming, first on this Earth, a real Man. Whatever else there may be in the future

as a Soul and an existence of that, whatever your philosophy will allow you to think, and whatever is satisfying for yourself when, in thinking about it, you have no further questions to ask. That everything is settled and that therefore you know already what is it, whatever it is that you wish to do. Each person is free to find that out because there is no accounting on that at all to anyone on this Earth. Whatever may be, the kind of judgment that will be pronounced; and whichever measure will be measured out to you, that is your, your concept. If you want to believe in it, you will adjust your philosophy. And then you will adjust also your desire to want to find out, in reality, what is the truth of Absoluteness.

So you see, do what you like. But keep your mind, your 'I', if you have one, keep it open. I say, that what one can derive from Work, whatever Gurdjieff has given in such simple forms - a little hidden by long sentences - nevertheless quite clear for anyone who wants to continue to dig and dig and find out. And don't leave that too soon, because you may miss the boat. And you may have to come back again. Wouldn't it be interesting if, in the next life, you might have to live, you will have to come across ALL AND EVERYTHING again. Settle the questions which you can now settle, if possible, once and for all. Then at least you will be free from them. And then maybe you can face certain other things, I believe definitely, much more important than just mountain climbing.

Will we talk a little bit about Work? As I said on Thursday, you can ask questions, any kind that you have in mind. I will try to answer it, if I can, because I will not be insistent on your understanding of Work as it ought to be, and the application already. Maybe you're not clear about concepts, or the aims or that what really could become an ideal for oneself in wishing to become an

harmonious man. So feel free to ask whatever you wish.

Delewar Jangjoo: Mr. Nyland, my name is Jangjoo. Isn't it in awareness something that a person is crying out, and as a result a person's wish is executed by the heart?

MR. NYLAND: I think there is a wish within oneself which could cry out, if it is free enough to cry, and if there is something that can hear it. I think in each person there is an inner desire, seeing many times how he is bound in the way we mean it, how unconscious he is, sometimes how dumb and stupid or whatever is as a judgment he has of himself. I think many people are striving for something that they know that ought to exist, and they don't know how to get there. I think, if there is a cry, it cries out within. You may not always know where the cry comes from. And I think that is usually the difficulty, that, I feel that there is something that ought to be satisfied. I cannot find the words for it, and I don't know how to live in accordance to derive a solution to it. If there is an 'I', there is something of a different nature that is present to a person, which has, you might say, besides being an 'I', also ears to hear that what Magnetic Center is crying for. If that is kind of a symbolism that appeals to a person, I think it's quite right that he creates an 'I' for the sake of finding that what ought to be set free. And we've talked about that - that kind of aspect.

The sensitive person, quite emotionally developed sometimes, with a willingness to still his own cry of selfishness, is able to listen to that what is of more value to him. And when he starts to listen and wants to understand where it comes from, he will find a way to find it, and then in combination with that what is crying, and the knowledge which is given to this 'I', there is a possibility for a further development on the road to freedom for the man in whom

there is that cry.

All right?

Jangjoo: Thank you.

MR. NYLAND: Yah.

Marilyn Frauenglass: Mr. Nyland?

MR. NYLAND: Yah.

Marilyn; It's Marilyn Frauenglass.

MR. NYLAND: Yah.

Marilyn: I - I've had experiences of an 'I' which is an objective faculty. And I've had experiences that come from a supplication and come from my heart. And I can't, for myself, make a connection between those two kinds of ways of - two ways of Working and two kinds of results. And when - when there's a very strong result from an emotional and prayerful Work attempt, it seems to stop me from making a kind of ABC Work attempt for some time, because I want so much to have the emotional.

MR. NYLAND: Why do you really want to put it in words? If one could understand that wanting to explain it in accordance with the rules of ABC, that you have to find such things in words, why do you, when there is an emotional state which can give you satisfaction? No on really feels that it is necessary to bring things - certain emotional states - in words, into words, because there's always that fear that the words are going to affect it, and that that what is emotional is too-- too sensitive for the word itself. So I would not try it. I would emphasize that what really gives you, at certain times, a very definite - call it a satisfaction as a result of prayer, or that kind of communication on an emotional basis with life existing, wherever it may be that it happens to be. And that you, for yourself, have an experience being in the presence of that what is of more value to you, because that would be the definition why you are affected; that

that what is present to you then, that it is a question more of yielding, to see that that what is of higher value will be able to accept you. Because in prayer it is really that relationship that you try to establish. And you can call it your God to whom you pray, but your reason for wanting to pray is really that God will accept you in the way you are, sometimes explained even much deeper than simply saying, here I am. Even one goes as far as saying, I am what I am as the greatest sinner on this Earth. Or whatever it is that one is religiously brought up with, that you feel that even in the presence of that what is higher, that you really feel much more--more and more humble, and that you are actually not entitled to receive that kind of grace from Above.

I would continue not to think, but to feel about it. I would try to bring within one's life a language of yourself which you can call an emotional one in the attitudes and intuitions, and real feelings in purity which will start a certain kind of a language, resulting in a conduct of yourself, constantly trying to imagine that you are in the presence of that what is higher, and that that what is higher can actually see you. That is, actually seeing, perceiving, and we say benevolently; or ready to be graceful to you, giving you the opportunity, when there is a wish for development, to develop really to the best of your ability from time to time. And then, every once in a while, again and again, asking: am I, with myself as I am, on the right road, or is there something that perhaps could be make known to me in my conscience that I should do? Is there something I have neglected? Or did I do something that was wrong that I should not have done? Please, please and pray for that. Tell me what is it that I must now do? Because, after all, the doing of myself is that what will prove, of that what is within me, as to the value of that

form of inner life.

Forget about ABC for a little while. It's not necessary to put everything in terms of words and concepts. When you wish to catch a butterfly it will be wonderful if you could catch it, then maybe you can chloroform it, and put it in your album, and pin it up. But you see, that's not nature anymore. That is just a little museum. But when you touch a butterfly with your hands, it's very difficult to erase the influence of your fingers on the wing. And I would almost say when that happens, the wings of the butterfly are damaged forever. Try to avoid it. Try to see a butterfly flying. And sit in front of it and say: how beautiful and wonderful that is, as a form of nature, which for me, is more pure than I am; wishing then, for myself, as it were, to become like a butterfly. You see, abbutterfly comes from a cocoon. It comes from that what is imprisoned. And when I compare myself to that kind of a butterfly, I would like that kind of freedom, as having left what encased me as being in prison in the form of a cocoon; then having become that what I was before, like a worm; then becoming a butterfly is for me the solution of my life.

Look at yourself that way, treating yourself also tenderly and keep words away from yourself. But develop within yourself your real emotion, which is based on the purity of your heart. And to that extent, that that is real for you, adjust your life in accordance with the presence of that near you.

Marilyn: Thank you.

Jochem Schmidt: Mr. Nyland ?

MR. NYLAND: Yah.

Jochem: It's Jochem Schmidt.

MR. NYLAND: Yah.

Jochem: Many times in the morning, I say to myself I want to make this a good day. And I really wish to do something with my day, useful, and remember Work as much as possible. And then I feel quite strong and confident about my wish. But then, during the day, I get lost in what I'm doing, you know, at work. And the wish is not there anymore. Sometimes I even don't care, you know, when I remember about Work. And I feel a little bit sad because I had that wish in the morning and it's not there anymore.

MR. NYLAND: And the question is what to do about it?

Jochem: Yah. What to do? (Talking over)

MR. NYLAND: Jochem, you must ask yourself at certain times where are you living? There are differences of levels in one's life. And not only in one's life, definitely in the day. Early in the morning you may be living at a certain level, having then energy, or a wish, or interest in spiritual development, or making something of your life, as it is now and wanting to change it to the best of your ability. But then, of course, you start to live ordinary life, and then the influences of the different impressions you receive, the way you digest them, will affect the level of your being. And maybe, the level goes down a little bit and will not allow for any kind of a wish existing at that time because the energy goes into ordinary existence, the wish for accomplishment there, or the maintenance, not even that it is excessive, but there is just not room. Or, there is not the wish any longer in yourself because the level of yourself has gone down. I think you have to admit that first; that it is only a question of your interest. And how to guarantee for yourself that you won't lose the interest, depends much and much more on having experienced it so many times, that if you left certain things alone that they would go down automatically, as the Law of

gravity. And that the only way by which you can counteract it is by the creation of yourself--in yourself of something that opposes that. And that you then say: I don't want to be subject to these kind of results of an involutionary law. The distinction is made within oneself when you see at what level you are and whatever is produced at that level. And when it is an excessive amount of unconsciousness, or perhaps even deeper sleep, that something in you says, it is not right that I, as a man, live this way. I have to do something in order to bring up my desires for wanting to grow, and for that I must have an ability to put to practice that what I know what is necessary for the development of a spiritual existence.

The reason why one doesn't Work is that one doesn't know what one actually is. If there is honesty about oneself, wanting to see, even in ordinary life, how tremendously liable I am to all kind of influences, and I'm shifting from one place to the other, and whatever wind happens to strike, I am subject to that direction that the wind allows me to go, that I - or wants me to go - or that I become subject to all kind of conditions which affect me, to which I react and remain asleep and remain unconscious. If I have enough of that kind of a picture, every once in a while you must ask yourself: is this the condition a man ought to be? Is this the way he should go through life? Is this what I really want? Or is there something else that I remember having in the morning? And why, in God's name, should I lose it when it is a reality for me already? With other words, it is not as yet part of you. It can go, and it can come, but there is nothing in you then, to hold it, nothing within which wants to hold it. We talk about Magnetic Center. As long as it's in prison, it cannot hold on to anything because it is prevented. The first attempt is to set free that what is the reality within yourself, which is your life. And

to the extent that that becomes more and more free, and the willingness to want to continue to live and even develop, as Magnetic Center becomes the instigator for the development of my inner life, the more I will be able to bring back such conditions which I can remember in the morning, and I cannot remember during the day. As I say, it depends on the level of your being and whatever you want to allow. And when I say, I'm interested in Work, I'm interested at any one time that I have the thought. And then I make up my mind, whenever the thought comes, whenever there is any feeling regarding Gurdjieff, I will attend to that thought or that feeling, and I will transfer whatever energy there is at that moment in making an attempt. And then I say, holding up my hands - so help me God.

That's the attitude, Jochem. You will find out if you live that way for one day how different you will be at the end of such a day.

Jochem: Thank you.

Georgia Horstmann: Mr. Nyland?

MR. NYLAND: Yah.

Georgia: It's Georgia Horstmann.

MR. NYLAND: Georgia?

Georgia: My desire to Work is so...

MR. NYLAND: You have a soft voice.

Georgia: My, my desire to Work is so directly related to my feelings about my ordinary life. Um, when my ordinary life is purposeful and I'm going actively towards what I feel is my aim in ordinary life then I really do ( ) room, and I do. But when it, when I'm floundering around in indecision, and I'm not pursuing it, then I don't want to Work. And I..

MR. NYLAND: Let's take the case first that you say you want to Work. Is all the equipment there?

Georgia: I think that was sort of the question I was going to ask you. I was going to ask if it was so easily affected by being - by my ordinary being, then did I really want to Work? I can do when I'm doing it.

MR. NYLAND: An ordinary being can try his best to become better. And I think it is right that each person, when he becomes interested in his life, will do that what he is doing as well as he can. In that sense he would become better. I think the possibility for each person exists to become a real good person on Earth, if he wants it. That he is--that he has an opportunity of developing his feeling and even a little emotion of including love for other people around him, and the desire to do certain things well, and make even beautiful things. He can even be kind. He can also be sacrificing. All of that is the limitation of ordinary life, and each human being is entitled to it.

We do talk differently. We assume that a person who wants to do that in ordinary life can be better equipped for the purpose of continuing his life a little further than Mother Nature or this Earth will allow him. And that, for that reason, he will need something else to help, because in his ordinary subjective life it doesn't happen to exist. That is, whatever there is in existence is not capable even of helping him, since that what is the reality of oneself is bound. And sometimes one says even that is asleep. So it is necessary, whenever you describe now any kind of attempt of Work you make, you must mention that what will be--what will enable you to go up to a different level. We call the leve, next to the level or above the level of subjectivity, we call objective. Included in that is, of course, the freedom from subjectivity. It also means that, at that particular level, I will not be affected by as many laws as I now have in my subjective world. So, whenever you talk about Work and Work attempts, you must

mention this question of objectivity in some way or other. Because, if that isn't there, you're not interested enough to get there. But when you do see that it is necessary, it becomes emphasized almost as the beginning in saying: I wish to Work now. I want to have something that is objective with me. Now with that help, that existing with me, I will be able to see myself in a different way. And in that way I will acquire knowledge which I didn't have before. To what extent you can use this I don't know, because it is not just to become a nice or a better person. Our aim is really to use that what is given on Earth for the development, or the freeom, or the making of what is a soul ultimately. When Gurdjieff calls, making out of oneself a harmonious man, it has an aim which is quite different from, or you might say, much more encompassing, and much further along the line, along the road of development than just being nice and kind, or to do things even right, in a certain sense. All the questions of ordinary morality as established in the surrounding I happen to live has very little to do with it. There is within one something that really determines the direction I wish to go. And I think that the trying to create that what is objective is really pointing first in the direction of my inner, inner life, trying to reach that.

All right, Bob.

SIDE TWO

MR. NYLAND: Does that make sense, Georgia?

Georgia: Yes it does.

MR. NYLAND: Huh?

Georgia: It does but I'm just--I'm still confused about something.

MR. NYLAND: Keep on thinking about it. (Talk over) Yah, to see that it starts to make some sense. And when it doesn't, bring it up

again and again. All right.

Georgia: All right.

Johan Holm: Mr. Nyland?

MR. NYLAND: Yah.

Johan: Johan Holm.

MR. NYLAND: Yah.

Johan: Um - I feel that I've found a direction for myself that grew out of, in reading Beelzebub, the chapter on Ashiata Shiemash, where he speaks of the method he chose. And he speaks of desire and non-desire. And I found in myself a condition of having a lot of desire. And in thinking about it and trying to apply it in Work attempts...

MR. NYLAND: Desire for what, Johan?

Johan: Well, this is what I, I cannot quite explain. But I found in myself a possibility of simplicity, of accepting - acceptance of myself as I was.

MR. NYLAND: Yah, that is different from just simplicity. We define acceptance in a very special way. I think you have to decide first what this particular desire is. What for? Almost, I would say, where it comes from. And to try to determine what you hope, with that desire, to accomplish if the desire, let's call it, is granted, fulfilled. Not in a general way, very specific.

Ashiata Shiemash talks about what a man is. When he talks about particular love, hope, quality and charity, and the rest - faith - those are characteristics of a person as a personality who is unconscious. And he talks about the difference between conscious and unconsciousness. So don't take only what appeals to you. Take the totality of Ashiata Shiemash. And there is very definitely indicated that one has to learn to know oneself. When he goes up to Mount Veziniama, and he comes back again, and he goes up and plucks hairs out of his breast

and he suffers, and he finally realizes that what he is, then he is ready to write, or to say--make certain statements. But there is a preparation necessary for a person to find out first what is he, and to what extent can be count on what he thinks he is. With other words, what is the reality of that what I say I am? And do I know myself? Again, I find out, when I don't know, what I actually am.

I think, Johan, that is what you have to be more interested in. What are you, as a human being, ordinary, with all the different attributes of your nature? What is it that you manifest in a form, which is you as a personality? And what is there as a reality of life which is pure? And I think it is firstly necessary to study, in that sense, that what I am in my behavior, starting again and again with my physical form. And to see if that what is an 'I', which I do create, because Ashiata talks about that, I do create an 'I' to have something of an objectivity, as a faculty developing, gradually growing up to become a real 'I', giving me information which is useful because it is truthful. And so I must go through different attempts of, really, as we say, observing myself. And, whenever you want to talk about Work, it has to be in relation to the attempts you made of that kind. An' 'I', your 'I', observing you, 'it', and coming to conclusions regarding certain facts of that what you are. And the acceptance of yourself, subjectively, of that what is a truthful absolute fact, the totality of which is represented by the totality of you, being. That is the acceptance. It includes this concept: I accept that in this total way without any further thought, without any wish to change, without any desire to classify it, without wishing to describe it, without wishing to like it or dislike it. And all of that is me. And an 'I' observing me will have to give me that information about myself at any

one time, constantly, if possible, or at least for a longer length of time than just a flash of a moment.

Those are the things, Johan, you have to talk about - not about your thoughts. You have to talk about your actual attempts wanting to Work. We call it Work becuase it is difficult. You have to learn what is meant, really, by objectivity, by impartiality, even if you can't, simultaneity. But, in any event, you have to learn much more about yourself, of what you actually are as an ordinary human being. Don't bother too much about Ashiata Shiemash. It will come. But you have to go, probably, a few times up the Mount Veziniama to become more understanding of what he was talking about. Work is Work. We start at the beginning.

Renie Hays: Mr. Nyland?

MR. NYLAND: Yah.

Renie: (This is Renie) (cough)

MR. NYLAND: Who is it? Who is it?

Renie: Renie.

MR. NYLAND: Renie?

Renie: Yes.

MR. NYLAND: Yes.

Renie: Uh, could you tell me what Gurdjieff means by Being-effort? Is that the same as Work?

MR. NYLAND: Yah, that is Partkdolg-Duty, yes. That is Work on oneself. He uses it as being-effort because he wishes to make it a super-effort; meaning by that, that whatever I now wish, should not only come from my feeling, it should definitely be deep enough to be called emotion. It should involve my attitude, the way I am behaving physically, and it should be entirely clear in my head that that is what my wish is. With other words, it means the combination of all three centers, making that as a t ree-centered being, and making an effort from that stand-

point: totally me, wishing to become a man. You see that?

Lutz DeJong: Mr. Nyland?

MR. NYLAND: Yah. You understand that?

Renie: Yes.

MR. NYLAND: Okay. Yah.

Lutz: Lutz.

MR. NYLAND: Yes, Lutz .

Lutz: Uh, my wish and my desire to live and Work, in the sense of Gurdjieff, is for me, as an older man, so painful. While I have experienced so many things in my life, physically so and also religious. And it is painful to lose so many things you have found in your life. And what can we do these painfully things to - to use in our Work and in our life?

MR.NYLAND: I would not look at what you might lose. I don't know if you know exactly what you will lose. I think it is far better to establish something that appeals to you as a concept regarding Gurdjieff and start living in accordance with that or to see what it might lead to. Don't worry about what you will lose in time because sometimes the different ideas that one has and has acquired over a certain lifetime are still there, but they have a very little value. They have served their value. And many of those concepts which one has brought with one, as religious, can be placed in a different kind of light, without affecting the principle of them. Start simply in the way we, we attempt to try to see oneself, and to observe, or, by means of an 'I', that is, a quality or a quantity from God, given in the sense that it is wishing to be helpful. If one is religiously inclined, consider it a Holy Ghost, as that what has come from Above to see what can be done for the benefit of mankind. And one makes this personal for oneself by saying, I create my own 'I', but then this 'I' becomes observant of

me. And I'm willing to be observed by that 'I'. And then see what happens. Because under the influence of having to see what I am, and now from the standpoint of more objectivity, I will be able to see certain things which I couldn't see before. And I will constantly keep on questioning myself. But at the same time I will build up something parallel to my older beliefs, and based many times on experience of life. And without giving up anything, I would add something that also could exist parallel to it, so that then it is a principle of that what is the best or the heaviest will weigh the heaviest. And that what is of no longer, no longer of any value will, as it were, disappear, without giving me, giving me any kind of suffering that I've lost something. Whenever I have to undo or let go of certain things that I have had and which have served me, if there is something else that can take the place of it, I don't will--I don't want to feel it as a loss. It's not necessary to do it.

I start to live in accordance with certain principles if they do appeal to one. And they are logical in the sense of an objectivity can very well be the next step after the subjective living. And to what extent that I become interested in that kind of possibility, to that extent I would want to know what is that kind of a language that belongs to an objective world. I will loosen up, like I do in ordinary life anyhow. Many things that I have had in my youth have no more value. They've served their purpose. I'll remember them. But I don't care very much for them anymore. I could do without. Many times I've read books that are of no more value. Many times I've had friends which have outlived their usefulness for me. And I constantly have changed and taken on--and taken in new things that started to appeal to me. And by that means simply, all the other things that I had learned before have given me what I am. When I've

studied I reach a certain degree of that - of that kind of a study. I don't need the grammar anymore; I'm now able to read. And it is like that. Growth is not dependent on the continuation of that what is the past. Each time when the past goes over in the present and into the future, the past becomes nothing. It has helped you to bring you where you are, and you can be grateful for that. But you don't have to use it anymore, than only in one sense: that you stand on the past as a foundation on which you build your future. And that applies to all degrees of age.

All right?

Lutz: Thank you.

Roslyn Fassett: Mr. Nyland?

MR. NYLAND: Yah.

Roslyn: It's Roslyn.

MR. NYLAND: Who is it?

Roslyn: Roslyn.

MR. NYLAND: Roslyn, yes.

Roslyn: Well, my question is similar to what you've just been speaking about. You spoke about the foundation of the past. Well it's become very clear to me that I was raised with a disbelief for religion.

MR. NYLAND: You were raised with what?

Roslyn: With a disbelief for religion.

MR. NYLAND: Yah.

Roslyn: And to be sure about it, when my parents visited this last time, I asked them, and there was no doubt about it. And I don't have a foundation. And I also...

MR. NYLAND: Well, you don't...

Roslyn: I'm incapable of pretending to believe, or to worship anything that I have not yet experienced.

MR. NYLAND: Oh, well I don't think we talk about that, Roslyn. We talk about reality of life. We talk about experience. We don't even talk about belief. There is, of course, always a hope for someone to become different from what he is now. But I think I can live. And I can live in the present. And I can very definitely do Work the way we mean it without being able to determine where it is going to lead to than only in a very general way. It is much, is easier to say that I would like to get rid of certain subjectivity in order to become objective, instead of trying to define what is objectivity. I really, I don't - at the same time, don't be too narrow about your so-called beliefs. Of course you have beliefs. You have hopes. You expect tomorrow you will wake up. You have very definite belief in your children. You have belief in your own, as wanting to become more understanding. And you have, without any question, certain aims for yourself, in which you believe because otherwise you wouldn't have them. So don't be too narrow. That has nothing to do - this Work in the beginnig, in particular, has nothing to do with religion, in any form of dogma, or any doctrine even. It is just a method to find out what is the value of my life, as I now exist, as a human being. And there is no determination, as yet, of the relationship of the place of such a human being, regarding that what may be of a higher nature or a lower nature. I only will introduce that when it comes up within myself that something can become a symbolism within, which I then would like to project to the outside world. And in that way, perhaps, I will create a world of certain concepts and perhaps even beings, or spirits, or whatever I want to call them then, in accordance with that what I find within my own inner life. I think it is far better that I stay within myself first as an ordinary human being, because about that I'm more or less sure. There is no belief connected with the fact of

my existence. I see that, that I am as a human being, and with that I have thoughts and feelings. And I will start to have thoughts and feeling regarding my own possibilities as development, in which I sometimes can have belief. But I can also start with that what is around me as my own world in which I function. And to that extent, I have to use that what I know about myself in the best way I can, regarding that little world of my own. And you see, I leave out all kind of forms of religion, until I come to a discovery: that that what religions are teaching, and what they mean, in essentiality, is exactly the same as what I'm trying to find within myself. There is an aspirational force which affects me, and which constantly is changing within me in an inspirational wish to become that what I am not as yet. And in order to define the reason for my wish to become that, I say, I wish to become that what is at the present time higher than I am, and I wish to strive towards. And simply for convenience sake, I say, that may be like a God, but even then I don't define it. I define it only as a step a little bit higher, or a rung on the ladder, which is higher than where I am now, and where I want to go.

What is it that I ultimately could even believe in? The existence of this world as the Earth, mankind, existence of life; existence of what o I understand of the Sun, and the solar system, astronomically or astrologically, cosmologically. What is it when I start to think about it, if I want to think about it? Is there certain knowledge of an existence of a universe? And is there certain reason to assume that there are beings of a certain caliber, and a certain kind of nature - not the nature we know - but of a certain kind, which are, sometimes I would say, are governing? Or, there must be certain laws; I cannot as yet know them, but I see them by the results. Why do the constellations stay as a constellation? Why is the Sun coming up so-called

every day? Why is there this continuation of a certain kind of life on Earth itself? The four seasons? But why is it, in myself, that there is something else that is of a different kind, and I call it, spiritual development, sometimes expressed by a feeling I have, a real concern, a real wish to share and to care, or to, to love, to have that feeling within me. And I cannot describe it, because it is not to be described by my words. At the same time I start to have belief more and more in my intuition existing. Sometimes I hope, even as a guide.

Don't be too narrow about such words. They are a result of earlier education, and the attachment of certain concepts connected with them. I think it's very useful to reconsider them as to the real value they have now in your life when you become very practical and pragmatic, and start to base Work of Gurdjieff on the pragmatic knowledge that you happen to exist as a human being on this Earth. That's the starting point. We start on Earth. We don't start in heaven. And we don't start with the expectations of heaven.

Roslyn: Thank you.

MR. NYLAND: All right, Roslyn.

Katherine Paras: Mr. Nyland?

MR. NYLAND: Yah.

Katherine: Katherine.

MR. NYLAND: Yah.

Katherine: From New York.

MR. NYLAND: Yah.

Katherine: I've been Working every day and - it's been very good in Work. What I find hard is its effect in my ordinary life. Or hard perceived.

MR. NYLAND: What is hard about it? Your experiences in ordinary life? That you have to earn a living? Or...

Katherine: No.

MR. NYLAND: Friends? What is difficult?

Katherine: The changes - almost feeling like I don't know myself anymore.

MR. NYLAND: Well, maybe that's true. But is that too hard? Whenever you come to a little bit more spiritual life and it becomes harder because you don't know what you are, return to where you came from. Don't bother about spirituality, and don't bother about Work. Just settle the question first of your ordinary life. And see what you can do about that. If there are things there that are not understood, try to understand them. If you have to do certain things in ordinary life, do them. If you don't want to do them, find out why you don't. Make sacrifices if necessary but settle your affairs of ordinary life. first. Get your subjectivity out of the way, as it were. Then it can become useful. But if you're constantly considering that, it is hard. What is really hard about it? Your inflexibility.

Katherine: Yeah.

MR. NYLAND: So you have to adapt yourself. Things are not made for you. You just find what you do and you adapt yourself to the best of your knowledge. And if, for the time being you cannot do it, get out of the way if you can avoid it. If there are people who you don't like and they rub you the wrong way, don't meet with them. First start with your own world, small as it may be and selfish as it may be, but get a start. So that you always can return to them. And say, well when the hardships of ordinary life start to affect me, or when I, in my endeavor for spiritual development, also find it difficult, I can come back to that what is my own. That is your world; you live within that. And from there you start out to make excursions; or inroads into life outside of you which you are not as yet sufficiently familiar with, to be able to place it. But do it day by day and

make it for yourself. It's not a big deal. The big deal usually comes that you want to eat too big a piece and you cannot chew it.

All right?

Frank Ripley: Mr. Nyland?

MR. NYLAND: Yah.

Frank: It's Frank Ripley.

MR. NYLAND: Yah, Frank.

Frank: This week was very good - excellent.

MR. NYLAND: That is cheerful, isn't it?

Frank: Beg your pardon?

MR. NYLAND: That is cheerful.

Frank: It's marvelous. (Laughter)

MR. NYLAND: Makes it better. Make it fantastic.

Frank: I think it's a question when I am really Working, it seems not to matter what it is that I am doing during the day.

MR. NYLAND: You don't lift yourself too far away from this Earth will you?

Frank: Oh no. I can do the job during the day.

MR. NYLAND: All right.

Frank: It seems not to matter what that job is, when I'm Working. When..

MR. NYLAND: Excuse me for interrupting because it all depends what kind of a job it is.

Frank: That is the question.

MR. NYLAND: Two possibilities. If you work for someone, there is a rule that you do it in accordance with the other person who is paying you for it.

Frank: Right.

MR. NYLAND: If it is for yourself, it is in relation to your own conscience. I think there is diff--definitely a responsibility for every-

thing you do. Now that responsibility may be a little adjustable, but it still has to enter. Because if I don't, I still fall asleep because then I start to dream. If everything becomes equal, as far as ordinary life is concerned, pretty soon I'll stop...uh

Frank: Then I should make my ordinary life more personal.

MR. NYLAND: I would make it so that you really wnat to do whatever you have to do right, with the least amount of expenditure of energy, if you can. But still I think there should be that 'I' present to whatever you are doing. Losing interest in what you are doing might create sloppiness.

Frank: The question is, my work that I do for these other people, I'm very good at it. It is almost as good as you can get in New York City.

MR. NYLAND: Why don't you make it a little larger? I would say, almost - as dead--as good as is available everywhere in New York state. (Laughter)

Frank: I don't know, Mr. Nyland. I'm only saying that I do that work conscientiously.

MR. NYLAND: I think it's right. Yes. I don't mind it.

Frank: But, I, I am worried about what I know about my past. It seems possible that I could make a very big detour again. And I don't want to do that.

MR. NYLAND: Well then, start by admitting that perhaps it is not as good as you think it is.

Frank: You mean that job?

MR. NYLAND: Whatever job you do. Whatever the opinion is of yourself.

Frank: No, it's their opinion.

MR. NYLAND: Huh? (Laughter)

Frank: I'm serious.

MR. NYLAND: No, no.

Frank: There are many things that I have tried to do...

MR. NYLAND: I believe that.

Frank: ...that I can't do very well. This one isn't one of them.

MR. NYLAND: Yah, but the question what is doing very well is only a little dexterity. It does not mean that you are...

Frank: You mean very little gaps.

MR. NYLAND: Huh?

Frank: I know, I know what you mean ( ) gaps.

MR. NYLAND: I'm talking about your inner life.

Frank: All right.

MR. NYLAND: All right?

Frank: Now that...

MR. NYLAND: That's the point, isn't it?

Frank: Mr. Nyland, you talked earlier about Karma.

MR. NYLAND: Oh, yes.

Frank: And I'm not trying to say that my life has been so easy. I don't think that's like that at all. I'm trying to learn by the things that have come my way, that I have caused myself. And I'm only worried that, at this time, I don't make another detour. Because...

MR. NYLAND: What would you call a detour?

Frank: This week when I tried to Work, I had very good results in a very inner way. And at that time though it seems as though it isn't going to matter in a--it doesn't matter too much what I'm doing as long as I am doing something. Now there is a tendency for me to say, well I should be doing something else. And then I have a reaction to life around me. And it takes me away. And I don't want that to happen again. Yet I am drawn away from this job that I have. And I'm very worried about making some ( ).

MR. NYLAND: There are, there are too many factors involved now.

Frank: All right.

MR. NYLAND: Because you may be a person with many facets but each one has a certain value, and if you have a responsibility for every one of them you have to divide your energy. I'm quite certain that there are, right now, at this present moment, things that you like to do very much, like for instance this work you're doing, and also a lot of things that you don't want to do, and postpone. When I talk about inner life it is a question of an equilibrium between that what has to be done, you cannot do as yet, but you would like to do it. And eliminate all the different things that should not be done, which are not worthy of doing. It's a different measure, you know? It is not just the accomplishments in ordinary life. It's your attitude towards it while you are doing what you are doing. And that I think you have to consider much more than the fact that you are happy in doing a few things that are all right. Now lots of attributes, properties of yourself, belong to your personality as a whole. I think those have to be considered also. Not in any particular way of criticizing them, but they are adjuncts of you. And they will be in the way for development because, to the extent that you have them, most likely, you are attached. And when you have to give them up, like you illustrate already a little bit, you'll have a hell of a time.

Frank: What - giving up that?

MR. NYLAND: You don't know what to give up, And you will resent it. You now already resent that you want to do, or have to do certain things that are not in line with the work you like to do.

Frank: Now, when I go to make a change, my past experience has been that I somehow get turned aside from, maybe the right thing.

MR. NYLAND: Frank, in our terminology, how much awake are you then?

Frank: When?

MR. NYLAND: Let,'s, let's...

Frank: Then, none, not at all.

MR. NYLAND: No, I'm talking about Working. We're not talking about selecting different things in ordinary life. You can do that any time.

Frank: All right.

MR. NYLAND: We're talking about a person waking up. The rest can be done in your sleep. And they have certain values one way or the other. And you can spend energy in one direction or not in another. It doesn't matter very much, really. From the standpoint of, of what we talk about, I would say, the standpoint of eternity, how much awareness is there? How much desire to be awake? How much impartiality is there? How much of an 'I' actually exists? Those are the considerations. The other - leave them alone for a little. It's now more important to see what you are in reality. Yah? We are talking about Work, you know?

Frank: Yes.

MR. NYLAND: Okay?

Frank: Yes.

MR. NYLAND: Good.

Art Gershkoff: Mr. Nyland?

MR. NYLAND: Yah.

Art: This is Art Gershkoff.

MR. NYLAND: Yah.

Art: This week I, I, I tried to apply something you talked about at Sunday lunch, which was the statement, 'I am Working', to make very simple Work attempts. And in the early part of the week I had a number of very, very simple experiences of awareness of my physical body as it existed. Yet, yesterday and today it seemed that my wish for Work, it, it became very weak and went away. And I want to bring back my wish.

Yet, on the other hand, I'm very concerned about, about, in my deepening of my wish, becoming completely caught up in the intensity of efforts that I experienced in the weeks before that, that, that--in which I was almost completely closed to very simple moments of awareness.

MR. NYLAND: Go ahead, go ahead. It doesn't matter. You will find yourself at certain times. And you will sometimes wake--wake up a little. And at other times you will be disgusted about yourself because you have forgotten to make any attempt. Just go ahead, live your life, and allow a certain openness to come every once in a while. It will come. And you will see, at certain times, much more of that kind of reality of yourself, and less and less interpretation, or description, or excuse, or justification. Just keep on Working, you have the tools for knowing what is necessary. Keep on Working in your daily life. And at times see yourself as you are doing it. Don't worry, you will have enough opportunity that the thought of Work, or the feeling will come. I think almost automatically it will come. Because it has already a little place in your life, but it is not sufficient to warn you are an alarm clock.

Keep on living. It's far better - with the knowledge of Gurdjieff existing. When you are grateful for Gurdjieff having lived, you will make an attempt. When that gratitude is not there, you will just pass it by, and the thought will be forgotten. Intensify whenever you can, that you think you are in the right direction of observing; of real--something being present to you, which then knows, in the right way, that you exist. You will continue with them. If it doesn't exist you have to wait until it comes back again. Until, at a certain time, there is something very definite in yourself which starts to cry out for the possibility of a development. Then you will become much clearer about

what you really want to become. At the present time it is vague, that is why it goes up and down. And you cannot always count on it. And the thought that it might lead to too much involvement, is only an excuse.

Art: Thank you.

MR. NYLAND: All right, Art.

Shelley Goldstein: Mr. Nyland?

MR. NYLAND: Yah.

Shelley: My name is Shelley Goldstein.

MR. NYLAND: Yah.

Shelley: And I would like to ask a question about,uh, my Work attempts. I, I, I had an experience in ordinary life where I was very upset and I called upon God to help me. And I had some kind of acceptance. It was not a Work attempt, but it came from a place where I knew it was from my heart. And I want to know how can I use that?

MR. NYLAND: Why did you ask God?

Shelley: Excuse me?

MR. NYLAND: Why did you ask God?

Shelley: I don't know I was - I was in a very...

MR. NYLAND: Habit?

Shelley: Excuse me.

MR. NYLAND: Was it habit?

Shelley: No, it wasn't habit.

MR. NYLAND: Did it have anything to do with Work?

Shelley: I've never done that before. I don't remember ever doing that. It was, it was this time, and I was very upset. I didn't know what to do. And I wanted I - I said I wanted something to accept me as I am. Just at that moment, just so that I could accept it, my state, because I was having a lot of trouble.

MR. NYLAND: Yah, but that is the wrong attitude, isn't it? It's not the question of accepting that what you are because you have troubles, so that then you won't have trouble. That's the wrong reason. Acceptance is exactly to accept the trouble. So you don't ask God to remove it. Instead you say: Thank you God for giving the trouble to me. Do you see the difference?

Shelley: Yes, you see maybe - I don't know if that's what happened. Maybe you're right. It sounds like, yes it's possibly true and there's something about what you say that I feel that there was something there like that. I - I - it was, it was that I was having, I was in a very emotional state.

MR. NYLAND: I think it's right, when you are in an emotional state that you will try almost anything, when it hurts you, when you don't really want it, to get out of it. I think it is not so much the right time to want to Work. But I think the thought of saying, if God can help you, that might help you to find certain things in that particular state which are actually helpful. Not asking God to remove it, but ask God, if you want to, help me to wake up, so that I can see things the way they are. Then maybe, I can accept at least part of it, and the rest, I can see if there's any possibility of being present to that experience.

Shelley: Right. Because I was going to ask you how can I use that intensity for my Work in attempts.

MR. NYLAND: You can't. But usually, when it is connected with the wish for something not to be there, it is wrong.

Shelley: I see.

MR. NYLAND: You see?

Shelley: Yes.

MR. NYLAND: Not my will but Thine, if you want to be religious about

it. It is not that I want anything for myself. I want something to exist, which is right, but this time, in relation to a higher level of being and not, within my own little world. You see?

Shelley: Yes.

MR. NYLAND: Give yourself over to that. Become, as it were, quite humble in relation to it, to some extent grateful that you must experience certain things which are given, and are difficult. It's an indication that somehow or other, you may be ready for exactly that. And then, don't run away from it by asking it to be removed. I think it is a necessity that appears in one's Karma, in certain ways ofttesting you, what you are capable of doing. And if you can overcome it, that is, understanding it in the right way, it will be helpful; and perhaps you need not go through that same experience again.

Yah, you see that?

Shelley: Yah.

MR. NYLAND: All right. (Buzzer)

Well, that is a good point to stop. But it means I have to have another cassette again for lunch tomorrow. So that makes it easy for you, huh?

Will we drink to Gurdjieff?

So, I'll play a little bit.

END TAPE

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